SOME NEW BOOKS. Mahaffy's History of Greek Literature

Whatever may be said for or against the gradual displacement of classical studies from their old position of overshadowing importance university education, the change has undoubtedly resulted in one signal advantage to community at large. The proportion of richly equipped and accurate scholars is possibly dwindling, though it may be questioned whether these were particularly numerous under the old academic system. But the fact that less and less time will henceforth be available for the laborious acquirement of crudition at first hand has created an imperative need for attractive and exact translations of the most distinguished authors, and for a greatly expanded and Improved apparatus of lucid and trustworthy exposition. The range and quality of the specific attainments and abilities now concentrated on the fulfilment of this function may well excite the liveliest satisfaction among that large class of persons who, while highly cultivated, are not, in the strict sense, learned, who do not read Greek, yet desire to grasp the treasures and the methods of Greek thought and of Greek art. An admirable instrument to this end was lately offered to American readers in Mr. J. A. Symond's "Studies of the Greek Poets," and that work has now been supplemented by a more comprehensive sketch from a hand perhaps equally competent in the History of Classical Greek Literature, by Prof. J. P. MAHAPPY (Harpers), with whose monograph on Euripides and on social life in Greece most

of us are familiar. The first of the two volumes in which this conspectus is comprised deals with the Greek poets of what is technically known as the classical era; that is to say, the period which begins with the Homeric poems and ends with the comedies of Menander. The terminal date, at all events, is naturally fixed by the shifting of the national centre of gravity as regards literature and learning from Athens to Alexandria where the latest poets of the new comedy brought out their plays. It will be observe that the scope of the theme here interpreted is much more circumscribed than in the case of Mr. Symond's essay, which carried us from the earliest epic forms through the idvilic and romantic poetry of the Alexandrian age, and ns of the anthology up to and even beyond the threshold of the Brzantine epoch, constituting, in fact, a complete guide to the evolution of Greek poetry, from first singers of Ionia to the revival of Helienic types in the Renaissa. For this reason, and because Mr. Symond's book illustrates the manner of each conspicuous writer by felicitous translations in English verse, we think his studies will prove more acceptable to most readers than the first volume of the work before us. It is fair to say, how ever, that Mr. Symond's aim was rather artistic than exegetical; that he writes more like a poet than an historian, and that he fails to give much of the biographical and critical information which Prof. Mahaffy has managed to embody in a compact and engaging form. It is true also that some of the materials here condensed cannot be elsewhere reached in the English language, for they are the fruit of later researches than those set forth in the large work of O. Müller, an English version of which has been edited and continued by Donaldson. We do not mean, however, at this time, to dwell on that part of his book in which Prof. Mahaffy discusses the classical poetry of Greece, but pass at once to the second volume, devoted to the great prose writers of the same era.

To the general reader there are certain ques

tions of prime moment upon which it concerns him to form a provisional judgment before shaping his own studies of the prose literature of Greece through the medium of translations. These relate to the principles and purport of the early Helienic philosophy, to the fairness and accuracy of the several historians, to the influence of the orators, to the actual function and attitude of the Sophists, and, we scarcely need to add, to the almost equally far-reaching though sharply divergent impulses communi cated to Hellenic thought and inquiry by Plato and by Aristotle. As regards the first and certainly most recondite of these problems, Prof. Mahaffy outlines in brief compass the main results of recent investigation into the earlies forms which systematic religion and philosophy acquired in Greece. He points out that the paoterie religion of mysteries and ritas. whether Orphic, Eleusinian, or Dionysic, has now been virtually demonstrated to have been fundamentally distinct from the popular creed. It rejected the old Homoric society of anthropomorphic deities with their vulgar amours of the most diverse gods, perhaps even the unity of them all. It approached the dogma of a world-soul, and of the divinity of the soul of man, if not of all the world, as a manifestation of God. It held out, moreover the hope of immortality to those who embraced the faith, and made them a chosen people. There seems little doubt that the Delphie priesthood, who adopted this secret faith, borrowed from Egypt not only many elements of the new creed, but more distinctly the policy of the Egyptian pricate, who are known to have been themselves monotheists, or rather pantheists, yet who not only tolerated but taught a most complicated polytheism to the people. In Greece, likewise, notwithstanding the introduction of the so-called mysteries, the established modes of worship continued to exist, temples were built and statues consecrated, sacrifices offered and feasts celebrated to all the man-shaped gods; but the select, the initiated, the higher classes in religion found their comfort in far different be liefs, which could not be made public. These esoteric opinions, however, could not but make themselves felt, inasmuch as nearly all the literary men of every age were inducted into the mysteries. The very same tendencies which suggested in religion the identification of various gods acted on the early thinkers of Miletus and set them to seeking unity in the substance or matter of the world. The doctrine of Thales, for example, seems to have been that moisture was the common element of which all things were variously compounded, and this was directly analogous to the cult of Dionysus the god of moisture, to whom all growth and fruitfulness were ascribed, and who, In combination with Apollo, the god of light and heat, was affirmed in the mystic creed to generate all the conditions of change in nature. Succeeding theorists found moisture too coarse a primeval substance, and substituted as the all-evolving and all-absorbing medium the more subtle air or imperceptible fire. Others, such as Xenophanes and Pythagoras, advanced beyond the conception of mere matter, and sought their single principle, either in number, with its eternal and certain laws, or all apparent contradictions. The effect of these theories on literature was twofold: first, that the matter of thought became worth recording. apart from its literary form and knowledge, as such was henceforth to be pursued aside from elegance in diction. Hence prose literature areas, where before everything thought worth remembering at all, except laws and simple inscriptions, had been couched in a rhythmic frame. A minor question at once sprang up, whether, namely the new prose medium should aim at perfect lucidity or affect a studied obscurity, and different answers were returned according to the nature of the subject treated. Thus Herodotus, as we shall see, purposing to trace the course of actual events, accupit and attained a matchless transparency of style, but Beraciitus, the cosmogenist, whose example is more pertinent to

our present purpose, propounded very differ-

out principles of diction. It is certain that the

philosophic theories of his predecessors cor-

that all things are not as they seem, that public

opinion and ordinary sense miss the truer and

who was a remarkable innovator, who dis

oborated the secret teaching of the mysteries

contempt for the average intelligence, appealed to a select public, and occasioned a sharp sever ance among the members of society. He not only wrote darkly, but he did so without apology, and the fushion of a haughty obscurity set by Heraclitus was adopted, not alone by his immediate followers, but in the succeeding century by Æschylus, and even by Thueydides and Sophocies, and although finally banished by the good sense of the Athenian public, re appeared among the affectations of the Alexan-

drian epoch. Another of the points on which it behoove the student to acquire clear and sound informa tion touches the credibility of Herodotus, and fortunately the fruits of the most recent and ac complished criticism relating to this subjemay be found compressed in Prof. Mahaffy's second volume. As regards the earlier portion of Greek history properly so called, the trivia shortcomings, at which Thueydides sneers show how free of serious errors Herodotus mus have been in this part of his work. Our author thinks it safe to say that with all his love of the marvellous, and his taste for gossip, Herodotus has told us more about Helienic events prior to his own time, and told it better, than his critical followers contrive to tell us with far greater conciseness, and the omission of endless points of interest. When Herodotus goes beyond the Hellenic world, however, his want of linguistic knowledge causes a great difference in his power of attaining truth. But Prof. Mahaffa does not concur in the destructive criticism of Mr. Blakesly, who regards Herodotus as mere story teller, devoid of the so-called his toric sense, and actuated only by the desire to please-considerations which, if well founded would blow to the winds a vast deal of learned talk about the travels of Herodotus and the value of his evidence as an eye-witness. Our author admits that nothing trustworthy was then attainable about northern Scythia and southern Arabia, and it is fair to recall that He rodotus himself takes care to express doubt concerning the many wonders told him of those countries. It must further be acknowledged that in the case of the old civilizations of Asia and Egypt, where ample records positively teemed on rocks, and pillars, and public build ings, an ignorance of the languages threv Herodotus into the hands of elegrones, inferior priests, mercenary soldiers, and other incom petent persons, who often did not know the truth, and perhaps sought deliberately to mis lead the curious Greek inquirer. Hence, while his pictures of the contemporary life and man ners of these nations are of mestimable value his attempts to sketch their past history have frequently been corrected, or even reversed, by the recent deciphering of inscriptions which h might apparently have seen and transcribed Yet even here he is generally right, as is now conclusively demonstrated by the exposure of the blunders of the rival historian, Ktesias which must be deemed one of the triumphs of modern critical research. Ktesias, it will be remembered, was a Greek physician at the court of the Persian monarch, who set himself to overthrow the authority of Herodotus or Eastern history by asserting that he himsel had access to the royal records. He remodelled all the Median history, changed the names of the personages allied with and opposed to Darius, and at every point made i his duty to show Herodotus a liar. His assertions were accepted by the author of a tract "On the Spitefuiness of Herodotus." which has reached us under Plutarch's name, and which is the most pungent specimen of Greek criticism extant. Even up to our own time the audacity of Ktesias rather turned the balance of opinion in his favor, and his credibility wa upheld by Dindorf and Bahr, who committed themselves just before the newly deciphered cuneiform inscriptions were brought to bear upon the question. The learned arguments and the judicial attitude of these critics, who insist upon the better sources of information

As regards the trustworthiness of Thucydides has been so universally lauded that Prof. Mahaffy thinks it high time to declare how far his statements are to be accepted as absolute truth. We may be confident that on contemporary facts his authority is very good, though he is not by any means impartial in his reticence, for he dislikes the Athenian democracy so intensely that, while he often records thing against it, he passes over examples of its jus and upright conduct. It is true too that the original text of a treaty which he reproduces was discovered three years ago in an inscrip-tion, and is found to differ considerably from the historian's transcript. When he goes int archmology the case is much worse. His admirers have not, indeed, ventured to establish the reality of the Trojan war on his authority but they all assume that his Sicilian history is no less accurate than the narrative of the war in his own day, though it reaches back three hundred years before the advent of the Greeks in the island. It is only lately that his sources for this early chronicle have been examined and it appears that he copied from Dionysius of Syracuse, a puretale weaver of the stamp of the forerunners of Herodotus. Hence, in this portion of his work Thucydides has almost no authority at all, and the whole mass of Sicilian tradition approved by him requires wary in vestigation. As to the speeches with which his work is interlarded, they are not only fictitious but almost entirely devold of dramatic individuality, and in some instances grotesquely

open to Kiesias, have been rendered amusing

by the reading of the stone tablets, which prove

that the colossal errors of his opponent must

have arisen from a deliberate attempt to deceive

that Herodotus was nearly always right, and

inappropriate to the circumstances and the audience addressed. The reputation of Xenophon ha suffered a good deal in the searching light of modern investigation, and the conclusions supported by the weight of authority are stated not without some regret, by the author of thes volumes. There can be no doubt that the ear lier books of the Hellenica are by far the mos trustworthy of Xenophon's contributions to history. At the date of their composition, he had not developed the personal vanity which makes him glorify and justify all his own actions in the Anabasis, or the servile adulation of the Spartans, and especially of their foremost man, Agestlaus, which infected his subsequent historical writings. It is true that even here Grote is not always satisfied with his version of events, but Prof. Mahaffy thinks that whatever difficulties there are in the narrative should rathe be ascribed to a conflict of evidence than to any want of candor on the part of the historian. the other hand, in the later books of the Hellenica we meet with the earliest specimen of that debased historiography which is undertaken with a collateral object, and in which truth is deliberately sacrificed to rhetorical and partisan effect. In that part of the narrative which follows the battle of Coronea, when the leaders of Greece were Thebes and Sparts. and when the latter was completely humbled by the splendid abilities of Pelopidas and Epaminondas, the disgraceful partiality of the author becomes painfully apparent. He is palpably engaged in writing up Agesilaus, a second-rate man, against the strong and widespread con viction that Epaminondas was the great military genius of his age. Hence several victories of Thebans over Spartans are quietly omitted in his text, while at Leuetra and elsewhere the names of Thetan commanders are ignored at-together. It is only at the close of the book, in describing the campaign which ended with Man tinea, that a tardy tribute to Epaminondas is wrong from him in terms which show he sought to detract from the popular opinion by no better arguments than petty carping, unjust insinus tions, and unworthy silence. This is the more regrettable because we have in Xenophon one of the few men competent, had he been so dis posed, to have informed us concerning the innovations, in both tactics and strategy, due to the great Theban, and strikingly displayed in his latest battle, which seems to have been a sort of ancient Rossbach in its disposition.

deeper meaning of experience, that there are riddles and difficulties in human knowledge. Prof. Mahaffy observes that few modern crit and many things hard to understand and still les exhibit the erodulity of Grote in treating the harder to explain. Accordingly Heraclitus. Anabasis as a thoroughly complete and faithful account of an important episode in Greek hiscovered that all organism grows, and that all tory. Not a few of the most competent and au growth implies motion, evinced a profound thoritative inquirers, and among them Col.

Mure, evince a good deal of akepticism on this as an historical narrative, is not a whit more enscientious than the later Hellenica. The point out that when the work was composed the author, without fear of contradiction, seeing that all the main actors were now dead or enttered, could assume an importance quite beyond that narrated by the real facts. He is the soul of the Retreat; he is never wrong; he always thinks the right thing, and says the righ word. His affected modesty and uprightness. his frankness and apparent maveness and piety, are worthy of a modern civil service reformer, and all these seductive qualities veil from us the crude fact that he is really pleading his own case without expecting or admit ting any comment or reply, while even on his own showing his conduct toward his companions at the close was treacherous and sinister It does, indeed, seem extraordinary that, were Xenophon's achievements equal to his own de scription of them, he should not have been recognized as one of the greatest Generals of the age, and yet we never find him either em ployed or consulted in that capacity. Nor is this all. Contemporary writers like Isocrates. while perfectly conversant with the history Retreat, and often quoting it as a great feat of arms, never so much as mentioned Xenophon among its leaders. So much for the prevailing drift of expert opinion regarding the Anabasis. As to an other work of Xenophon's, which used to be familiar to every schoolboy, but which is now less read-the Cyropedia-there is no sign of an attempt in any quarter to dispute the verdict which pronounces the tract a very diffuse and tedious political novel, in which the author de velops his conception of an ideal State under the form of a paternal and hereditary monarchy. Our author thinks it would be idle to try to sift out the particles of history from the mass of fiction and rheterical discourse with which the writer has surrounded his hero.

There is no subject connected with Greek history and literature upon which the opinion of scholars has, of late years, undergone so complete a reversal as the character and in fluence of the Sophists-those practical teachers of education in the fifth century B. C. who sprang up to meet a pressing and sudden want, and who professed, each in his own way, to train the youth of any city in the political and literary acquirements necessary for attaining a prominent place in society. Grote was the first to dispet the cloud of misconception which had been diffused about these men by ancient calumny and modern duiness, nor can Prof. Mahaffy point to any part of his monumental history of Greece more enduring in value than the famous chapters on this topic. While all the works of the Sophists have perished, there have remained to us the ables and the most systematic attacks made upon them and from opposite sides Aristophanes, representing the old conservative party, which hated all enlightenment and progress, assails them in his "Clouds," where he makes Socrates, as the most familian at Athens, their typical exponent, though attributing to him many tonets which he is we known to have opposed. On the other hand, Plato, representing the ultra-radical party, which advocated not the reform, but the reconstruction of society, denounced them for the opposite fault-for not being thorough enough and having no systematic principles at the basis of their speculative philosophy. Thus it hap pened that until Grote brought the truth into clear daylight most of the historians of philes ophy joined in a stupid tirade against nearly all the Sophists whom Plato and the lamto oppose. Critics ascribed to them the lowest and most impossible motives, and attributed to their influence a complete dogradation of Greek society, which, as a fact, is historically false, and even if true could never have been produced by a few vagrant teachers of open immorality. Our author can find no more striking proof of the prejudiced estimating of evidence not uncommon among distinguished classical scholars, than the German literature on this subject; and he notes an equally curious sign of preoccupation, or of the slow effect which an argument in a foreign ongue produces, in the fact that though most of the Germans cite Grote's arguments, they fail to see their force, and set down the drift of his logic to his democratic party spirit.

The truth is that the Sophists in the day of

heir greatness-in their decadence, no doubt

they degenerated into quibblers and charlatans

-included some of the profoundest and most progressive thinkers who preceded Piato, and taken as a body, represented much such an such an outbursting from effete creeds and formulas, as was exhibited by the French encyclopædists. Some of them, for example expounded the high tenets of Anaxagoras, who while affirming the impossibility of absolute creation or annibilation, and agreeing with several of his predecessors as to the qualities of the elements of matter, could not explain the composition and harmony of the world withou assuming as the prime cause of motion a 'nous' or spirit. This postulate of a heterogeneous non-material cause to account for the arrange ment and order of the Cosmos was plainly an innovation of capital importance, and opened the way to a philosophic adoption of the units of God and the general idea of a divine provi dence. And although Anaxagoras was prose cuted for gross implety in declaring the sun a mass of white hot metal, as, two thousand years later Galileo was to be indicted for averring cosmological fact, yet, the inculcation of his views caused the gradual abandonment of that habit of personifying natural objects which was the universal feature of the untutored Greek mind. To Protagoras, of Abdera, the earliest and perhaps the greatest of the Sophists, is ascribed a statement of agnosticism almos identical with the words attributed to Confucius: "Respecting the gods, I neither know whether they exist nor what are their attributes; the uncertainty of the subject, the shortness of human life, and many other causes debar me from this knowledge." This candid admission, the like of which called forth nothing but admiration from the disciples of the Chinese sage, is said to have so offended the orthodox public of Athens that they exiled Protagoras and had his book publicly burned. Another of his cardinal dogmas was that man was the measure of all things; in other words, that all knowledge was relative and dependent upon the faculty of knowing-a formula of vast significance, and obviously the basis of all idealism and of most skepticism from that day o our own. Another Sophist, Antiphon, wrote a treatise on "Truth," whose tendency was skeptical, for he denied Providence, and suggested scientific as opposed to theological explanations of astronomical phenomena, Considered as a profession, for the Sophists formed no sect or school, they resembled one another in certain outward features which indeed they had in common with the older phi losophers. That is to say, they travelled about from city to city, because in those days of inde pendent municipalities it was not convenien to send youths to a special university town where they must have lived as aliens; and herefore, as they could not go to their college professors, the latter must needs come to then The Sophistic training, in a word, corresponded very closely to what we should now call uni versity education, and in later days a "pupil o Isocrates" was spoken of much as we should say "an Oxford man." Morally, these roving professors were neither better nor worse than the public they addressed, and, from an intel lectual point of view, they were a good deal more enlightened and inquisitive. But though they were men of good morals and temperate habits, there is remarked in all of them a certain ostentation and expensive style of dress and living, which, in societies so intelerant of aliens as were the Greek communities, was not improbably found necessary to their importance, and which doubtless absorbed their profits. Honored and fêted by the richer youth. suspected and mostly despised by the older. more staid, and conservative folk, the Sophists are thought by Prof. Mahaffy to have afforded. in the external aspect of their career, an exact

pecially to singers and actors, who travel about the world in luxury, and are received with compialsance and even a kind of pride by younge secole of the highest station, but who, never theless, spend great fortunes and acquire bril liant reputations without rising to that position in society which the better classes assert for themselves. An Athenian gentleman whose son had turned Sophist, however celebrated.

would have felt, says our author, as an English squire whose son had turned operatic singer. A large part of the author's second volume is naturally devoted to the Athenian orators, and no less than four chapters are assigned to an account of the first teachers of rheteric, who were gradually distinguished from the Sophists proper, and of their most eminent pupils. Lysins, Ismus, Isocrates, and lesser contemporaries. The great merit of some of these has been too much overshadowed by the reputation of their successors of the Demosthenian epoch but the reader will find full justice done them by Prof. Mahaffy, especially in the case of Lysins. We cannot pause to mark, however, his succinct sketches of these earlier masters of Athenian eloquence, but pass at once to the strong sentences in which he sums up the judgment of the most accomplished modern critics on the genius of Demosthenes. Besides the liveliness and variety which the Greek students of this orator admired, our author dwells upon a certain remarkable persistence in urging the main point, which never suffered an audience to forget his object amid all the changes and momentary digressions of his peech. His affected episode is often his most insidious and telling argument. Perhaps the most majestic quality of his style is that poculiar dignity and reticence in emotion which have ecured him the sympathy of strange generations of men. He never strains his pathos: however seductive and striking a picture may come before him, he never turns aside to paint it in detail like the orators of the present day. He suggests it with a burning sentence, a brief clause, a single word, and hastens on his way. hus producing on us an impression of serious carnestness to which there is no modern parallel. Pogether with this red-hot earnestness, there is a moral splendor about him which raises him above all his contemporaries.

It is absurd to suppose that any number of subsidiary causes can explain the success of Demosthenes. Prof. Mahaffy reminds us, however, that while perhaps he added more than any other great man in history to his natural powers by inbor and energy, there was at least one gift he received from fortune, without which he could not have risen to his true posttion. He lived in a great historical crisis; he grew up to take part in a momentous contest, which brought out all the resources of his soul in the cause of Heilenic liberty. To have been overcome after a long and glorious struggle for such a cause, to have stood forth to speak the mighty epitaph on the tomb of departed freedom, was indeed a fortune worthy of no ordinary genius. The trials of his later years orced from him the bitter reflection that were he again offered, with his acquired experience the way to the rostrum or to the unmarked grave of a private citizen, he would not hesitate to choose the latter. But had he been able, says our author, to look beyond the present life, and see that the one road meant lasting dignity and renown, and the other eternal oblivion, he might have justified his first choice by his own noble words, and cried out that he had not erred-" No, not by the heroes that fought at Marathon and Salamis, and all the brave men whom a grateful posterity has benered with a public tomb, the monument of their valor and heir worth."

After a detailed review of Plato's works, Prof. dahaffy aims, in a few general suggestions, to afford the reader a better means of estimating the wide influence of their author than could be gained from a mere literary description of his genius. He thinks few readers of a single dialogue, even of the "Republic," would imagine, or anticipate, the extraordinary fascination exercised over European thought by Plate from his own day to our own. It is the ashion to deduce all the later schools of philosophy from the real Socrates, but the writer of these volumes intimates that the Platonic Socrates has replaced the man of flesh and slood more completely than is supposed. He finds, for example, the Stole ideal of the "wise man standing apart from and above the erowd, more precious in himself and to himself than to others," in the perfect philosopher of the Gorgias, the Politicus, the Crite. Again, he sees the deeper and sounder aspects of Epicurus's search for pleasure emerging in the Protagoras. The peripatetic goods of "mind, o Platonic teaching. We are further reminded that the skeptical academics found their forerunner in the agnostic Socrates of the earlier dialogues, and that the Alexandrian fusion of Judaism, Egypticism, and Christianism could find no fitter book to form their philosophical Bible than the works of Plato. No argument says Prof. Mahaffy, can so convince us of the veneration, the sanctity, and the supremacy of any book in the minds of men as the desire of ages which have drifted away from its principles still to claim and obey its authority, by dint of allegorizing, and sublimating, and mysticizing its doctrines. Not only the new Platonists, but the scholars of the Renaissance, the English Platonists, and Berkeley, Male branche, with a host of later idealists, have sustained, to the present day, the spirit and, to some

extent, the dogmatic formulas of Plate. The last great name with which Prof. Mahaffy's survey of strictly classical Greek literature is brought to a ciose is that of Aristotle. who, though great in so many directions, was least of all a literary man. In the chapter given to the great exemplar of exact reasoning and of the right methods of scientific research, the author enters upon a careful and somewhat minute scrutiny of the phitosopher's best known works-the Rhetoric, the Poetle, the Ethics, and the Politics. For his estimate of their substantive contents we must refer the reader to these volumes, merely noting one remark concerning the oft repeated charges of dryness and disorder in Aristotle's writing. We should remind ourselves carefully, he thinks, that we have these works in their first draft, and that no discoverer is likely to put his first draft into anything like logical, much less rhetorical shape, and that if we desire to watch the profoundly interesting phenomenon of the hinker-out of new truths, we must be content to take it with those repetitions and excursions which characterize the speculations of every eager, fruitful thinker. Moreover, with such a critic and discoverer as Aristotle, we may ever rejoice that he did not condescend to waste his few years of mature work in polishing his style. nstead of quarrying out wast mines of untouched knowledge. Prof. Mahaffy deems these considerations an ample apology for all those negligences which arise from carclessness of form or the overcrowding of thoughts in the teeming mind of the great thinker. M. W. H.

The Students' Hume. A useful contribution to school and college iterature is a compressed edition of Hume's History of England, revised, corrected, and grought down to the Treaty of Berlin by Prof. I. S. BREWER (Harpers). One part of his task has been executed by the editor with considerable skill, the ground covered by Hume's work being worked over with many of the appliances of modern scholarship and research; and while the general narrative has been greatly condensell, new materials of importance have been incorporated with it, especially in relation to Celtic, Roman, and Anglo-Saxon Britain, Mr. Brewer differs from Mr. Freeman and most other competent inquirers in his notion of the extent to which the Celtie and Roman civilization Euryived the successive Teutonic invasions. He thinks that the Saxon conquest, though a change of the highest moment, did not break up society, and that the Saxon State was built, not upon a tabula rasa, but out of the ruins of the past. Such a view, of course, might be advocated with entire propriety before an historical society, but, considering how peremptorily it is rejected by the weightiest parallel to the artists of the present day, es-

been propounded with so much confidence in a olume compiled for an educational purpose Even in the earlier portion of this book, where Mr. Brewer aims to rectify or supplement the narrative of Hume, there are some notable omissions and inadvertencies. He entirely falls to appreciate the achievements and character of Simon de Montfort. All be can find to say touching the motives and the policy of the great Earl of Leicester is the somewhat meaningless remark that "opinions are divided as to the purity of De Montfort's intentions." Again, he repeats the traditional account of the murder of Edward H., without any allusion to the conflicting report of his escape to the Continent, although the evidence extant against the commonly accepted story is quite as strong as in the case of Richard II., where the less familiar and less tragical version is set forth at length. Neither can we sceept the editor's averment that as much prominence as possible is given in the present work to the emergence and progress of the British Constitution. All those portions of the volume which deal with constitutional history, as far, at least as the accession of the Tudors, might have been signally improved by a large recourse to the labors and conclusions of Prof.

the thread of the narative where Hume left it, and which are exclusively the editor's work, seem to us very imperfectly done. We do not refer only to the extraordinary deficiencies and gross misconceptions in the references to American history, for many of these are made good or set right in supplementary notes by the American editor. There is scarcely a statement, however, bearing on the revolutionary war which does not need to be rewritten. As for our civil war, the most tremendous conflict witnessed in this generation, it is despatched in eight lines, or one line more than is devoted to the second "world's fair" at London. Again, in discussing the Schleewig-Holstein war, not a word is said about England's having been a party to the agreement, which assured the succession of those Duchies to King Christian, a compact whose violation an English Ministry vitnessed without interference, and thus inflicted a serious blow on the national dignity in Europe. Incredible as it may seem, it is true that Mr. Brewer, in his account of the events which made the years 1870-71 so memorable in France, does not so much as mention the pregnant episode of the Commune. although he finds space to record that "the young Prince Imperial was present at the first action at Saarbruck," As regards the settlement of the Alabama claims, we are told, in an amusing sentence, that the general dissatisfaction with the result tended to throw discredit on the principle of arbitration. When we add that the attitude of England during the late Russo-Turkish war, as well as the terms and consequences of the treaty of Berlin, are described from an extreme Conservative, not to say "Jingo," point of view, it will be plain, we think, that the editor's qualiflentions to hold the scales of contemporary history

A New Life of Pope. The latest book included in the series of

English Men of Letters" is an estimate of

Pope by Mr. LESLIE STEPHEN, who had already

the judgment of a competent critic like Mr. Stephen on the many vexed questions touching

the precise artistic nature and worth of Pope's

ontributed a life of Johnson to the same col-

ection. Aside from the interest attaching to

are not superlative.

compositions, the present short biography is rendered specially valuable by the incorporation of facts and conclusions established by the recent exhaustive inquiries of Dilke and Elwin. Without a study of the substantially new materials collected by those antiquarians. and now for the first time made accessible to American readers, an adequate knowledge of Pope's life and character is scarcely possible. One of the questions debated at length by Pope's earlier biographers turned on the alleged quarrel between Addison and the poet, who, by way of self-vindication, wrote the masterpiece of satire in which Addison is said to "damn with faint praise, assent with civil leer, and without speering teach the rest to sneer." According to the evidence accumulated by Dilke and Elwin, and which is thoroughly ifted by Mr. Stephen, there is no proof or even the slightest presumption that Addison or Adfison's friends ever injured Pope, though it is clear that they did not love him. The author of an "Essay on Criticism" was jealous, spiteful. Protagoras. The peripatetic goods of "mind, and credulous. He was driven to fury by body, and estate," and, indeed, the whole of the Tickell's proposed publication of a transla-Homer, which had the appearance of a competition with his own work. But, angry as he was, he could find no real cause of complaint, except by imagining a fictitious conspiracy; and this charge was never publicly made, nor were the famous satirical lines end-ing. "Who would not weep if Atticus were he?" printed till long after Addison's death. The latter knew, no doubt, of Pope's wrath, but probably cared little for it, except to keep himself clear of so dangerous a companion. His own attitude, in fact, is indicated by the piece of advice he gave to Lady Mary Montagu-'Leave Pope as soon as you can; he will certainly play you some devilish trick else." He seems to have remained on terms of civility with his antagonist, and no one would have been more surprised than he to hear of the quarrel upon which so much controversy has been expended. In a word, the whole affair, so far as Addison's character is concerned, appears to Mr. Stephen to be "a gigantic mare's nest." Pope's suspicions, on the other hand, are regarded as a proof that at this time he was almost subject to the illusion characteristic of actual insanity. The belief that a man is persecuted by hidden conspirators is a commor symptom of derangement, and the waspish post would really seem to have been suffering the initial stage of mental disease. His madness, indeed, was not such as would lead the present biographer to call him morally irresponsible, but it was a state of mind so morbid as to justify some compassion for the untruthful, unhappy offender. We may note in passing that Pope's version of Homer, though now regarded as a perfectly worthless performance from a scholar's point of view, probably yielded the author a larger pecuniary return than has been reaped from all the other translations of Homer put together. Pope's net profit from his "Hiad" and "Odyssey" was about \$45,000, an astonishing commercial success for a translater whose utter ignerance of the language in which the original work was written is pro-nounced by Mr. Stephen undentable. A careful collation of the version with the text proves that Pope collected the general purport of every word from some of his predecessors, and there is reason to believe, from his ignominious and puerile mistakes, that he would have been almost equally puxiled to eatch the meaning even of a Latin paraphrase. It is indeed hard to understand, at the present day the audacity which could lead a man so iil qualified in classical acquirements to undertake such a task. Of course, if we read Pope's "Rind" as a purely English poem, and, to quote Bentley's phrase," do not call it Homer," its success is sufficiently intelligible. As for the "Odyssey," Mr. Stephen shows that this was, to a large extent, a fraud upon the public. at least one-half of the work being done by poor and obscure backs, who were glad to earn the pittance which Popu doled out to them. As regards the theory that Pope's versification was a mere mechanical trick. Mr. Stephen acknowldges that he has more than once mistaken the hand of a collaborateur for Pope's and he does not think the closest study of the composite

version would make the distinction easy In his chapter on the "Dunciad," Mr. Stephen points out that Bentley is the only man of real genius, and Colly Cibber the only one possessing good second-rate abilities, of whom Pope has spoken in terms implying gross misappreciation. With all his faults, he was a really fine judge of literature, and has made far fewer blunders than such men as Addison, Gray, and Johnson, infinitely superior to him in gene resity of feeling toward the living. It is not difficult to explain the assault or Boutley authorities, we question whether it should have | remembering his own verdict on Pope's Homer,

had himself said of Pope: "The portentous cub never forgives." At the date, too, when the fourth book of the "Dunciad" was written, Pope's great ally was Warburton, whose intellectual weakness had been sharply hit by Bentley when he called him "a man monstrous appetite and bad digestion." As for Cibber, he was as little of a dullard as Pope himself, and the pamphlet which he published in reply to the attack upon himself in the new edition of the "Dunciad" cut the sensitive poe to the heart. The two Richardsons, it is said once found Pope reading Cibber's published letter to himself. "These things," he said, "are my diversion." But they saw his features writhing with anguish, and young Richardson as they went home, observed to his father that he hoped to be preserved from such diversions as Pope had enjoyed. It is not only Pope's rancor and petty malig-

nity that receive full justice at the hand of his present biographer. What we are to think of his honesty may be inferred from the evidence cited by Mr. Stephen in reference to the trick by which his correspondence was doctored and clandestinely published. There seems to be no doubt that Pope got back from his friends the greater part of his private letters, burned three-fourths of them, rewrote the remainder, All those chapters of this book which take up and then caused them to be stolen and printed at his own expense in the name of the pretend ed thief. We may add that another contemptible act of Pope's has, within the last few years. been exposed by Mr. Dilke. We refer to the surreptitious publication of Swift's letters to Pope, which the poet charged upon his friend, but which it is now indisputable he had himself engineered to gratify a miserable vanity. Even those of the earlier biographers who were on the track of Pepe's former deception in the matter of the Curll let ters above mentioned, did not suspect this simtiar iniquity. Mr. Stephen thinks the most nu dacious hypocrite of fiction pales beside the spectacle of Pope condescending to the meanest complication of lies to justify a paltry self-con ceit, taking advantage of his old friend's dotage to trick him into complicity, then giving a false account of the half-crazed man's error, and finally moralizing with all the airs of philosophicharity, and taking credit for his generosity. Mr. Stephen's final judgment on the subjeof his sketch is not so harsh as the reader might infer from some phrases above noted, Pope was, undoubtedly in the blunt speech of ils present biographer, a liar and a hypocrite. Yet the foundation, we are told, of his character was not selfish or grovelling. On the contrary, no man could be more warmly affectionate or more exquisitely sensitive to many noble emo tions. The misfortune was that his constitu tional infirmities, acted upon by unfavorable conditions, developed his craving for applause and his fear of censure, till certain morbid tendencies assumed proportions which, compared to the same weaknesses in ordinary mankind, were as the growth of plants in a tropical forest to their stunted representatives in the north. When, on the other hand, we think of him as a literary phenomenon, the most abiding sentiment is admiration for the exquisite skill which enabled him to discharge a function not by any means of the highest kind, but with a perfection rare in any department of letters.

SOMETRING ABOUT THOMAS PAINE.

TO THE EDITOR OF THE SUN-Sir: In your sue of June 14 reference is made to the teel g of shame of the Methodist paster who wen own with the Narragansett, at the thought o down with the Narragansett, at the thought of its becoming known that he was a reader of Paine's "Age of Reason," unless it were also known that he read the book "to refute its docknown that he read the book "to refute its docknown that he read the book "to refute its docknown that he read the book "to refute its docknown that he read the book "to refute its docknown that he was not to be found in Hezekiah Niles's claborate volume of Revolutionary reminiscences, it is no more than an act of even-handed justice to recall how the author of "Common Sense" and "The Rights of Man" contemplated the end of life.

In the Philadelphia Awora newspaper for Peb. 10, 1806, there is preserved a letter written by Thomas Paine, who was then living on his farm at New Rochelle, and addressed. "To John Inskeep, Mayor of the city of Philadelphia."

This letter reads as follows:

"I saw in the Awora of January the Soth a

"I saw in the Aurora of January the 80th ; oce addressed to you and signed Isaac Hall. It contains a statement of your malevolent conduct in refusing to let him have Vine street wharf after he had bid \$50 more rent for it than another person had offered, and had been unanimously approved of by the commissioners appointed by law for that purpose. Among the reasons given by you for this refusal, one was that Mr. Hall was one of Paine's disciples If those whom you may choose to call my disciples follow my example in doing good to mankind. they will pass the confines of this world with a happy mind, while the hope of the hypocrite

shall perish and delusion sink into despair. "I do not know who Mr. Inskeep is, for I do not remember the name of Inskeep at Philadelpnia in the time that tried men's souls. He must be some mushroom of modern growth that has started up on the soll which the generous services of Thomas Paine contributed to bless with freedom; neither do I know what profession of religion he is of, nor do I care, for if he is a man malevolent and unjust, it signifies not to what

class or sectary he may hypocritically belong. "As I set too much value on my time to waste it on a man of so little consequence as yourself I will close this short address with a declaration that puts hypocrisy and malevolence to defiance. Here it is.

"My motive and object in all my political works, beginning with 'Common Sense,' the first work I ever published, have been to rescue man from tyranny and false systems and false principles of government, and enable him to be free and establish government for himself; and I have borne my share of danger in Europe and n America in every attempt I have made for this purpose. And my motive and object in all my publications on religious subjects, beginning with the first part of the 'Age of Reason, have been to bring man to a right reason that God has given him; to impress on him the great principles of divine morality, justice, mercy, and a benevolent disposition to all men and to all creatures; and to excite in him a spirit of trust, confidence, and consolution in his Creator, unshackled by the fable and fiction of ooks, by whatever invented name they may be called.

"I am happy in the continual contemplation of what I have done, and I thank God that He gave me talents for the purpose and fortitude o do it. It will make the continual consolation of my departing hours whenever they finally "THOMAS PAINE."

Below the letter appeared the following note, parently by the editor of the Aurora, William Duane:
These are the times that try men's souls.
Crisis No. 1, written while on the retreat with Crists No. 1, written while on the retreat with the army from Fort Lee to the Delaware, and published in Philadephia in the dark days of 1776, December the 18th, six days before the taking of the Hessians at Tronton."

The above letter was written three years after the return of its author to the United States on the vessel which President Jefferson placed at his disposal, and but three years went by before the death of Mr. Pame at New Rochelle.

NEW YORK, June 17.

Poetical Tribute to Our Namesake on Bligh.

Beautical Sun! Beautical Sun! Greeting the earth when the day is born Surrious as Night, like a stark robad i

Enters her closser at brush of dawn.

Beautiful Son, with your golden beams

Turning to juwe is the drops of rain! Speeding slong as a king might ride, Scattering benisons here and there; Causing the svil to skulk and hide, Making the desciate places fair;

Sending your rays through the open door, Driving the nightmares far away. Gilding the boards of the poor man's floor,

Planting the hopes of a new-born day. Beautiful San, with your kisses warm

Soothing and healing the crippled form. Bobbing and hearts of their misery; Crowning the beads of the aged pair,

Tarning their slivery locks to gold;

Ripering the grain spread out so lai

Bringing the farmer wealth untold. Beautiful Sun! Beautiful Sun! Speed on your mission from morn till eve; If you but shine till the goal is won, Ne'er shall my doubting spirit grieve

LITTLE YOSOTARO YEZOYE.

Belleved to be the Unly Child ever Born to America of Japanese Parents.

The youngest full-blooded Japanese in the United States lives at 347 West Fifty-ninth street. He will probably be the only person of American birth and unmixed Japanese extrac tion included in the census of 1880. He was born on the afternoon of the 3d inst., and bit parents have given to him the resonant name of Yosotaro Yezoye. Their names are Benzo and Kuma Yezoye. Mr. Rengo Yezoye is ar importer of Japanese wares, and his place of business is at 48 Murray street. Yosotaro's birth was not imparted to the public until Friday, when Dr. Alexander Strong of 50 Sec ond avenue, the attending physician, flied his return to the Bureau of Vital Statistics. This slowness of announcement was due apparently to no other cause than the difficulty experienced in finding a suitable name for the babe

The reporter was ushered into Mr. Yezoyo's sitting room last evening by Mrs. Belmont, the nurse, Mr. Yezope being out. Mrs. Belmont made a sign to a Chinese domestic who sat near the centre table, bent nearly double in an effort to extract by the light of a single burner information from the pages of a Japanese newspaper, apparently printed in the characters that lend an air of mystery to tea chests. He rose softly, and lighted several burners. Then he retired to a corner, and folding his lower limbs into the smallest possible compass, pored over his newspaper. The added light showed that every nook in the room was stored with costly Japanese ware. When Mrs. Belmont reentered the room with a tiny bundle of embroidered white flannel in her arms, the impassive face of the Chinaman brightened for an instant, and he appeared about to smile. Then he caught the visitor's eye, and straightway relapsed into the stolidity of the Oriental dom-

Mrs. Pelmont proudly unwound the folds of flannel, and displayed the tiniest Oriental that was ever seen in the New World.

"He's the brightest child for his age that I ever saw," she said. "Why, sir, he seems to know me aiready. He follows me with his cyes, it seems to me. And did you ever see blacker eyes? From his nose down he is the picture of his father, but above he looks like his mother."

cycs, it seems to me. And did you ever see blacker eves? From his nose down he is the picture of his father, but above he looks like his mother."

Litile Yosotaro's black eyes are almond shaped, his complexion is a rich dark brown, and his hair is straight and jet black.

"Did you ever see a baby," said the nurse, "Did you ever see a baby," said the nurse, "with a finer head of hair? And how proud his papa is of him, too! Why, you would think that the papa was a child again and the baby was a new toy. A boy baby, you know, is much more valued by the Japanese than a cirl baby, too. I suggested that he be named Parry, for Commodore Perry who made the treaty with Japan, and his father liked the idea ever so much. But siter four days of deliberation Mrs. Yezoye had her way, and he is to be christened Yesotaro, the names of his great-grandfather and great-grandmother combined. I helieve."

Mr. and Mrs. Yezoye are natives of Nagasaki, Japan. His business here is a branni of a house in Japan that has been handed down from generation to generation of his lindred for about three centuries. He has been magned in traffic with this country for a number of years, and he seeaks English fluently. He was married about five years ago in Japan. His wife was then about 18 and he 25 years of ago. He spent meet of the past five years in this wife was then about 18 and he 25 years of ago. There is believed to be no authentic reord of the birth in New York of a child of pure Japanese country, in establishing his business. About a year ago he went to Japan, and returned with his wife six mounts ago.

There is believed to be no authentic reord of the birth in New York of a child of pure Japanese and Celtic mothers. Among Dr. Strong's patients is a young Trish woman, the wife of a Japanese importer doing business in Broadway, who gave birth recently to a babe that Dr. Strong asserts is the most beautiful entited that he ever saw. The panetty of births in the small Japanese doiny in this city is due to the fact that the Japanese do not b

AN INDIAN WITCH CONDEMNED

Her Execution, However, Postponed at the Command of a United States Officer.

From the St. Lineis Republican. A recent despatch from the tory was wired to the newspaper press, stating that a woman in the Seminole nation had been that a woman in the Seminole nation had been that a work of execution fixed for Tues lay inst. A recent despatch from the Indian Terriand the day of execution fixed for Tu-No other particulars were given of the proceeding, so when the control of the No other particulars were given of the proceeding, so utterly repugnant to the flon of the present masternth century, here mention of which carries the multo the days of the Salam witcheraft, whe and delusion turned the heads of the guided Puritans of that period. It makes the proceeding of the salam witcheraft, who membered, however, that New England along in these cruel exequitions for the salam in these cruel exequitions for the salam in these cruel exequitions. alone in these cruel executions for posed crime of witchcraft, but in Eng many parts of Germany people were hanged

membered, however that New Enginnd was not alone in these cruel executions for the supposed crime of witcheraft, but in England and many parts of Germany people were hanged on siminr charges.

Mr. Maston, a former United States agent in the Indian Territory, now employed in missionary work, just arrived from a visit of that section, was south out by a Republican reporter yesterday for information. He said that he had very little knowledge about the reported execution, but stated that he learned this much that the woman to be executed was a neart woman, and that Major Tuits, the present United States Indian Agentof the Territory, had sent a runner barned Whelmery to the head chief or Governor John Chupco, at We Wo Ka the capital of the Seminole nation, with a measure, ordering him to stay the execution of the woman until he could make an investigation. The runner was sent from Muscogee, and there was no doubt he reached the Seminols eapital in time, and that the execution has been suspended.

Mr. Maston seems to have little doubt that Chupco will interpose in the matter, as he has the pardoning power and the power of staying execution the same as the Governor of a State. The chief is a Presbyterian, and a very good man. He was old enough to take a part, while a young man, in the Florida war, and was known by the nickname of "Long John."

Mr. Maston said, with regard to the prevalling superstition respecting a belief in witcheral, it was not uncommon among the Creeks, and the Seminoles were an offsnoot from that tribe, who went into Florida during the Jackson war. The superstition prevails to harde extent among the nearces, who composed large extent among the nearces, who composed large extent among the nearces in which witchers in the administratives of Voudouism, and that the witches kill off the children. Mr. Maston says during his residence in the Torritory had nearly was charted by the negress in which were headed to not out the spirit and until that the witch were higher that the best having roth the front

The Peculiarity of a Massachusetts Swan.

From the Boston Journal. Visitors to Pine Grove Cemetery at Milford

Killing Himself for a Girt of Thirteen. From the St. Laure Globe-Democrat.

From the M. Lone Gode Democrat.

San Antonio, Tex., June 14.— Geranimo Grenada, a Nexami bey of to become characted of a siri of 13, and senand the hald remarking. He parent objected on account of the agree by the parish, and the friday may be the parent of the first of 13, and senand the hald remarking the parent and the circumstances of Greinal. The latter crow despetable and last Friday mergins and book in mixtuel, played the muzzle of a sun bear his deart, and explicited the wears with his left feet. The sale of the proposed of the control of the cont